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preceding *ti* with *murik*, i.e. *mu-ri-ik-ti á-lí-im*. The phonetic reading of the Sumerian phonetic values for a Semitic word is not uncommon at that age, particularly in proper names. It could then be translated either by: 'City-extension,' if *muriktu* is taken as the participle of *araku* 2¹, with fem. termination (for *murriktu*), or 'bulwark of the city.' Note also that the omission of *ti* in *RTC* 428, R. 7, in this case is not a mistake of the scribe, but fully justified.

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'Emperor'-worship in Babylonia—a Reply

Without trespassing too much upon the Journal's valuable space, it seems desirable to point out, with reference to what Professor Barton has written (*JAOS* 37. 162-163), that while he appreciates my aim in my article on 'emperor'-worship, he accuses me of overlooking evidence which would overthrow my whole thesis. Only three points in reply are necessary: first, *JAOS* 36. 363, note 12, will disprove the accusation of overlooking important evidence; secondly, a comparison of the article itself with what Professor Barton writes in his last two paragraphs will show conclusively that he has made no point which has not already been made in my article, where the possibilities of other interpretations have been carefully noted; finally, it can hardly be considered biased to attempt to discover whether material can be interpreted in more ways than one. In my opinion, evidence proving 'emperor'-worship in Babylonia may be forthcoming, but it has not yet appeared.

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The Assyrian Veterinary Physician

The existence of the veterinary *surgeon* among the Babylonians is known from Hammurabi's codex. The activity of the veterinary *physician* is revealed in Rm 362 of the Kuyounjik texts.

The history of the veterinary medicine and surgery is almost a history of horse treatment. Greek, Latin, Anglo-Saxon, and

Middle Low German veterinary texts have been published, and in every case disorders of horses' feet occupy the first place. Colica of the horse is the principal internal ailment recorded by the ancients, and this has been treated since Assyrian times.

A large percentage of the badly mixed contents of *CT* 14 shows a characteristic arrangement of three columns. A single name of a plant, often accompanied by species determination through color, origin, or the like, appears in each line of the first column; the second column tells in what sickness it is useful; the third column advises the manner of application.

Rm 362, on plate 41 of *CT* 14, contains parts of 13 lines of 5 sections. The first section consists of 5 lines. Of the first column, only the species determination of the last two plants is preserved; in each case it reads *eqli* 'arvensis.' The first line of the second column is slightly mutilated and can be restored to read *šam qi-iz libbi ša murnizqi* 'plant for abdominal cutting ache of the horse.' This means that the plant named in the first column is a remedy useful in treating colica of the horse. The next 4 lines repeat: 'remedy for the same.' The third, fourth, and fifth lines of the third column have lost because of mutilation the sign *III*. Each reads: *taḫšašal ina kuruni titirri ana libbi* 'contunde in vino, ungue ad abdomen.'

Cataplasmata have been used throughout the centuries for treatment of colica of the horse. Rm 362 presents the oldest evidence hitherto found.

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